

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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VANCOUVER, B.C., AUGUST, 1957

PRICE 10 CENTS



A SAMPLE OF BRITISH COLUMBIA NATIVE ART is this totem pole now erected in San Francisco. Presentation was made recently by L. J. Wallace, left, chairman of B.C.'s Centennial Committee. Pole was accepted by Thomas Brooks, centre, aide to the mayor of the big California city. At right

is Mrs. George Christopher, wife of the mayor. Visitors from British Columbia were at the Lions International meeting which attracted many persons from all parts of the United States and Canada.

—Courtesy Vancouver Province

Brotherhood President Bob Clifton Ill

Robert Clifton, president of the Native Brotherhood of British Columbia, was still in hospital as this issue of The Native Voice went to press. He had been suddenly stricken with what was believed to be a heart attack and rushed to hospital in Courtenay

on Vancouver Island.

The sudden illness struck the popular Brotherhood president toward the end of June and may keep him out of action for some time.

Mr. Clifton, who lives at Courtenay, is captain of a salmon seine fishing vessel and has been in the British Columbia fishing industry for many years.

He was acting for the Brotherhood on the joint salmon price negotiating committee (Union, Vessel Owners, Brotherhood) at the time of his illness.

Salmon prices are now settled for 1957 after a strike of fishermen with sockeye this season fetching 28 cents per pound, coho salmon, 15½ cents; pink salmon, 9¼ cents; and chum salmon, 7¼ cents.



ROBERT CLIFTON

English Can Be Beautiful

"And speaking of language, I have just finished reading that last instalment of 'The Shadows of His People' by Cha-la-nung which has been running in the Indian paper, The Native Voice. It has been telling the sad story of the Indians' unequal fight against the encroaching white man and in the last chapter the Indian finally has given in.

"How is this for expression in the English language from someone who knew nothing of the rules of grammar: 'All the ways of the white man our people were taking. They were quiet to the ways of their fathers. The voice of them was no more soft. The truth of their word was coming like the wind and the hoot of an owl. It could be blown from them. It was no more straight. No more was the wrong of one the wrong of all, the heart of one the heart of all . . .'

"Now there is clarity of expression, intense feeling, style. Seems to me the kids would learn to be more appreciative of their native tongue by studying the various styles of writers who have learned to express themselves with clarity and beauty than by all the arbitrary rules of grammar."—(Mamie Maloney in The Vancouver Sun).

Old Indian Site Found Near Yale

Oldest evidence of human habitation in B.C. has been uncovered by University of B.C. archeologist Dr. C. E. Borden on the east bank of the Fraser River northeast of Yale.

Dr. Borden said early in July that students also working under his direction in the Marpole Midden had turned up a "huge" post-hole from a house built by Indians there at the time of Christ.

The Yale site was revealed in connection with work on the Canadian National Railway. Dr. Borden said there is "no doubt" the site is more ancient than the previous oldest B.C. Indian habitation found in 1954 at Locarno Beach. The Locarno discovery was dated by radio-activity of charcoal fire-ash at about 500 B.C.

RIVER HIGHER

Precise age of the Yale site cannot be determined until the charcoal recovered has been tested for radioactivity.

But a UBC geology professor, Dr. William Matthews, has confirmed that the sands it lies in were laid down when the Fraser River was 50 feet higher than it is today.

A great deal of waste material from making implements was found. A number of scrapers and one arrowhead or spearhead were also turned up. No human remains have yet been discovered.

LAND SALE BRINGS THEM AN EDUCATION



ARNOLD GRAY and his sister Elsie (Chippewa Indians) are happy about the recent Indian land sale at Sarnia, Ontario. It will give them an opportunity to gain a complete education and a brighter future. A new village, modern in every detail, will be built on part of Indian lands retained by the tribe along the historic St. Clair River.

(Photo arranged by Big White Owl)

LONG STORY

Dr. Borden said the Yale discovery is particularly important because a sheer face nearly 20 feet deep has been exposed, providing a picture of Indian habitation up to the modern era.

"We would have a long story (Continued on Page 3)

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'Wounded Knee' Requires Aid

Dear Mrs. Hurley:

Here at Wounded Knee is the mass grave of the last Sioux families to fall before our soldiers' guns. Since 1890, its brooding spirit has kept the Indian and white people of this area from seeing each other as fellow citizens who share the history and future of our West.

For 67 years the Sioux, Omahas and Winnebagos have survived — sick, poor and lonely — on their shrinking lands. Geographically these Indian communities are in South Dakota and Nebraska. They might as well be on Mars, so forsaken are they by the good but oblivious people of these states. These tribal communities feel that their only governmental relationship is with far-away Washington. They know that they have friends in national organizations like the Association on American Indian Affairs, but look for none in local organizations of their neighbors.

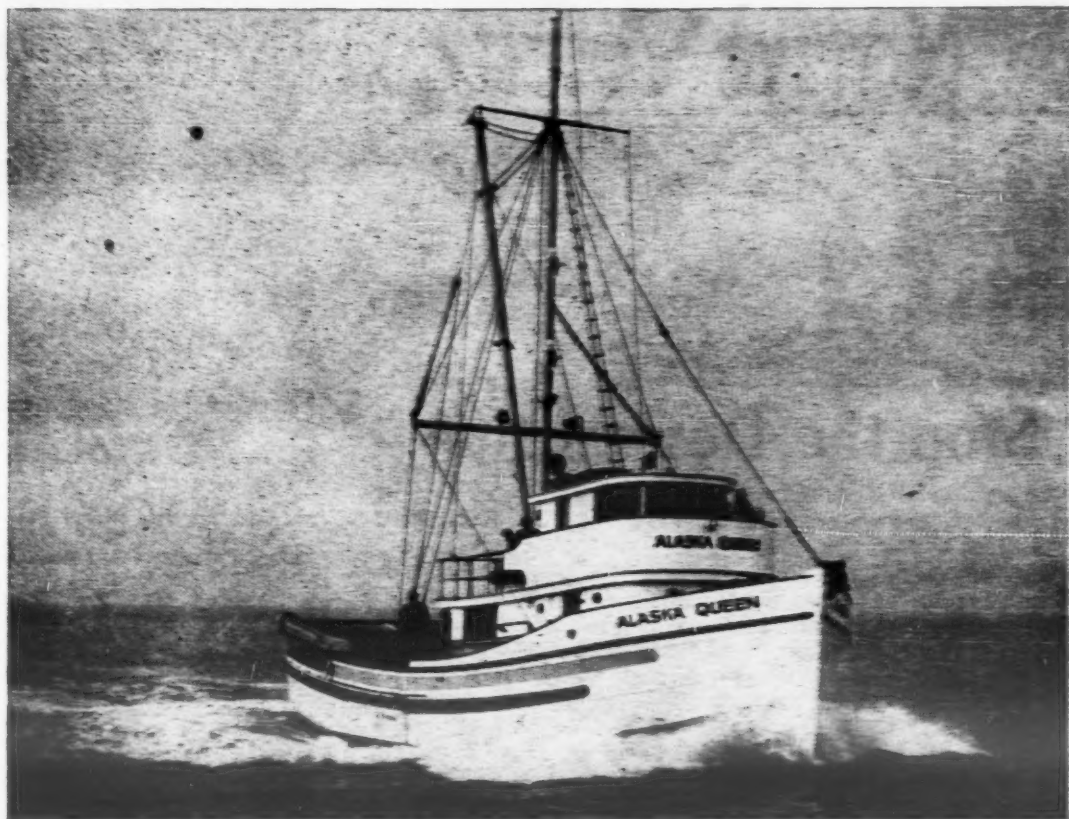
An "Action to Create Neighborly Relations between Indians and their Fellow-Citizens in the Great Plains" is announced on the last page of the enclosed newsletter. I am in South Dakota now to work with tribal and white leaders to get this project under way. The Field Foundation has contributed a portion of the great cost of the high-level and grass-roots conferences, public education, and direct actions which will follow.

Oliver LaFarge, the president of the Association on American Indian Affairs, is recovering from a serious illness and unable to write you himself. He asked me to say this for him:

The troubled spirit of troubled Knee can be laid to rest by our generation, but only with your help. Please contribute what you can as soon as you can in order that we may complete the work we are so confidently beginning.

Cordially yours,
LA VERNE MADIGAN,
Executive Director.

The "action" to which reference is made is reported in the Indian



"FOUR AND A HALF YEARS' SERVICE and my Cat Diesel Engine hasn't cost me a cent." That's what Capt. Lars Soleway says about the 320 HP Cat Diesel that powers his well known "Alaska Queen." He adds: "In more than four years it has run trouble free with no failures of any kind in those 10,000 hours of operation. It's earned very good money for me and hasn't cost me a cent." That's the dependable performance you get from proven Caterpillar Diesel Marine Engines. They're available in a full range of models from 56 to 500 horsepower. Drop in to Finning Tractor & Equipment Co. Ltd., 940 Station St., Vancouver 4, for full details now!

Affairs newsletter as follows:

AN ACTION TO CREATE NEIGHBORLY RELATIONS BETWEEN INDIANS AND NON-INDIANS IN THE GREAT PLAINS

was announced by Miss La Verne Madigan, Executive Director of the Association on American Indian Affairs. Declaring that with the financial assistance of The Field Foundation the Association was about to launch a project to pro-

mote friendly intercultural relations in South Dakota and Nebraska. Miss Madigan said, "For 3 days we have all congratulated the Indian people upon their determination to help themselves, but it is not enough to applaud Indian self-help. For there is one thing the Indian people cannot do alone. They cannot make their fellow-citizens in the Indian states come forward to treat them like neighbors. They cannot, for example, make white employers hire Indians, or make white policemen enforce justice equally on Indians and non-Indians alike. Only the white citizens of the Indian states can do that."

The Action, it was announced, will have a director in South Dakota; will bring Indians and non-Indians together to co-operate in the solution of problems; and will include an intercultural pageant featuring the common history of the people of the Great Plains.

In concluding, Miss Madigan formally asked the Midwest Intertribal Council to give the project its endorsement and co-operation. Both were pledged on behalf of

the Council by its president, Mr. Robert Burnette of the Rosebud Sioux Tribe.

Site Found

(Continued from Page 2)

there," Dr. Borden said. "It is an ideal set-up. Each era is sealed off from the next by a sterile strip of sedimentary deposit."

No immediate work is planned to explore the site because it would require a "sizeable" amount of money to keep a crew of archaeologists there for at least a summer.

No money is currently available or in sight.

The Marpole Midden discovery in Vancouver provides further information about the long-house remains found there two years ago and dated by radioactivity as existing at the time of Christ.

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Stop the Desecration

INDIAN burial grounds are apparently fair game for any person with a shovel and the energy to wield it in search of relics of a past age.

But individuals are not the only persons to desecrate Indian graves. We have the example of Scarborough where a mass burial ground was uncovered during excavation for a housing project. Now, after all the fanfare, and traditional ceremony, it appears that this sacred area, which was to have been reserved for a park site, will go the same way as so many promises made by the people who are in authority.

The situation is more than discouraging, it is disgraceful.

It is particularly so because the attitude of the Church and its adherents toward the dead is clear and uncompromising. The laws of our country regarding desecration are severe, with a recent case of ghoulism in British Columbia bringing a stiff sentence.

Yet probing among the graveyards of our Native people is considered quite in order by the self-same people who would shudder in profound shock if they were to be told that the tombs of their own forebears had been opened and looted for whatever trivia they might contain.

Were some tourist armed with a spade to enter Westminster Abbey and commence work on an ancient grave, arguing that after all it is centuries old, he would be hauled away forthwith and either jailed or placed under psychiatric care.

But here such things are tolerated as long as the graves are those of Indians, and we can almost hear some people saying "only Indians."

Here is another place where equality can well be applied.

Surely there can be no argument about granting Indians equal rights after they are dead, even though they are denied them while alive.

This is one matter which deserves attention from all those who believe in respect for the dead, not carried to extremes, but in the conventional manner and in line with the laws of our country.

A Mountain

A monument of might, and tall,
 He watches over one and all,
 Nor storms of wind or woe appal
 The man they called a Mountain.

A face as seamed as chiseled block
 Brought to store, and church, and dock
 Unshaken strength of solid rock:
 And so they called him Mountain.

And though he live or though he die,
 His people know his strange supply
 Of evergreen in every eye
 Flows like a crystal fountain.

To Nimpkish tribe did he belong
 And like the hills did he live long
 And from his blood a hundred strong
 Like hills grew round that Mountain.

And from his height he saw afar
 Saw what the white man's counsels are,
 Beaconed the tribesmen like a star
 With voice as clear as fountain.

Of course, he was not world-renowned;
 No long-sought secrets had he found

IN ONE EAR

Visit to Kuper Island

By MAMIE MOLONEY
 In The Vancouver Sun

BALLET dancers in football boots. Sounds silly, doesn't it? But I can't think of a better way to describe the amazing footwork of the boys' soccer team at the Kuper Island Indian residential school.

Ladysmith's elementary school boys played an invitation soccer game with the young Indian boys' team last Sunday and, to put it mildly, they wiped the ground with us. Not that they were rough, they just outclassed us. The score was eight to one and our local boys were the first to admit the Indian boys let us have that one just so we wouldn't feel too badly.

Dancers in Football Boots

We're soccer-minded over here on Vancouver Island. Our 12-year-olds from Nanaimo won the championship recently by beating the best the mainland had to offer at The Vancouver Sun's soccer tourney. But experienced soccer men, watching the Indian boys play Sunday, feel they are in a class by themselves.

In soccer, for the benefit of the poor benighted who think football is that game the Lions play, the ball cannot be handled by anyone but the goalkeeper. That's where the Indians' amazingly intricate footwork comes in. Several of the Indian boys were able to streak right through the entire Ladysmith team caressing the ball with their feet in such a way that it was impossible for our boys to get it away from them.

The Father in charge of the residential school, possibly to soften our defeat, explained that because the boys board at the school they are able to give a good deal more time to the game than our boys do, which explains their superior skill. Even so, they are an outstanding team and our local football coach wasted no time in signing up two of the boys who leave school this year, to play on our team next fall.

We'll Be Hearing From Them

The Indian residential school on Kuper Island has been going since the 1890's. It takes Indian children, both boys and girls, from widely scattered reservations and teaches them up to Grade 8. The school has 114 boarders and some 20-odd day pupils who live in the nearby Indian village.

I asked the Father how the children measured up in academic ability. He pointed to one of the young football players. "That lad," he said, "didn't start school until he was eleven. He's 16 now and has squeezed the eight-year course into five. There's your answer," he said. "They're no different from the white children."

We visitors were impressed with the young Indian children's pleasant manners. Groups we passed as we walked up the wharf toward the school gave us shy, but warm and friendly grins and when we'd say, "Hi boys," or "Hello girls" in greeting, we were met with polite "Good afternoons!"

Perhaps not too many of these children will have the opportunity to go one with their education after Grade 8. There are only a few Indian residential high schools in the province. But now that Indian children are being integrated into the public school system perhaps more of them will have the chance to continue with their education. And I have the feeling, after visiting the school last Sunday, that we'll be hearing more, as time goes on, from our Indians. And not just in the field of soccer either.

(Excepting one): no, a small mound
 If it be coin you count in.

By work, measure if you can
 The lives round this one Indian.

A model for the coming man
 Was he they called a Mountain.

—In Memory of Nega, Stephen Cook
 of Alert Bay.

—ROY LOWTHER.

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TERMINATION OR EXTERMINATION

By Irene Dixon Mack
Chairman on Indian Affairs,
Longhouse Incorporated

THE Indians in the city of Chicago, especially those from tribes coming under the hammer of Termination are concerned about the Termination bills and what effect or

consequence they will have on the old folks at home on the Reservations who have no means of support and insufficient education to get a job that will pay today's living wage.

This creates confusion, mentally and physically; thus their work many times is unsatisfactory. Mental chaos creates an impediment and they are unable to perform to the best of their ability the work for which they are being paid. Nowadays, a college degree is necessary to dig a ditch or change a fuse when your lights go out.

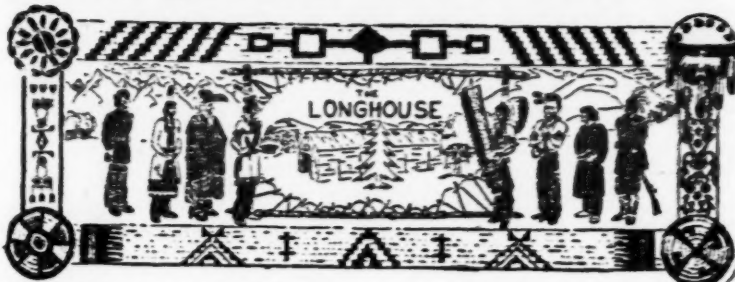
Segregation is frowned upon—discrimination is felt by many in employment and housing. Many come to the city to improve their station on the Relocation Plan or Program as it is now referred to. The Relocation Program although not itself evil carries enormous force and pressure which is felt by many who come under this program to the various Relocation cities.

It resembles the "push" that took place many years ago when the white man made his appearance and became envious of what he didn't own or control. Thus the Indian was pushed and shoved onto the reservations, many of which were unsuitable to the people herded onto them, many of them by an overwhelming force they were unable to resist.

And now the greedy white is at it again, envious of what the ground might have and hold, he has started the push again, this time calling it "Termination." Why don't they be honest enough to call it by its rightful name, "Extermination."

Once our lands are gone and our identity lost the Indian will be no more. Instead you have Foreign Aid and Relief, and the Indian, America's only claim to the Royalty, goes on the Starvation Plan!

Many treaties contained these words, "As long as the grass shall grow and the sun shall shine." What it was supposed to mean and what the definition today is,



are so far apart in meaning they could become one of the nation's greatest jokes, on the Indian, that is.

Let us consider the Chippewas around Lac du Flambeau. Their land is being sold and they actually have no voice in the matter. The agent is the "boss"—he decides the land to be sold and the price at which it will be sold, regardless of the fact it may be the very roof over their heads. Also consider the Indians of Canada and those around the St. Lawrence Seaway: their plight is no better than those in our own locality.

On Sunday, March 10, I left Chicago to attend the General Tribal Council which was held at Neopit, Wisconsin, on the Menominee Indian Reservation on March 12 and 13 of this year. I attended not only as a member of the Menominee Tribe, but also as a delegate for the Indians of the Chicago area who were interested in knowing what was taking place on the Menominee Reservation. And this is what I had to tell them upon my return.

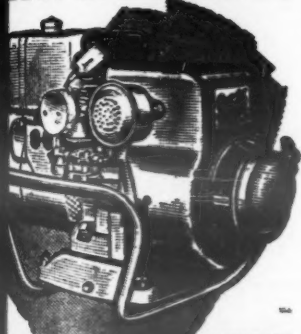
It was one of the greatest 'Shows of Evasion and Runaround' that I have ever seen! Barnum couldn't have done better! Not one of the vital questions was answered truthfully, not one of the great problems facing the Menominee people was even partially solved—beautiful words fancy phrases—but no answers from any of the brass, who were part of the important delegation from our nation's capitol. Evidently our White Father, Our Great Protector himself doesn't have the answers to these questions—

What happens in the future?
Where do we go from here?

These are important questions, they demand answers that are truthful and complete, answers that will satisfy the heart and mind of the Menominee. On the agenda were a request for Termination date extension, proposed survey of the reservation, geological and cadastral, proposal to construct a prefabrication house plant in Keshena and problems in regard to certificates of bene-

(Continued on Page 8)

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By the Late NEWELL E. COLLIER

Tecumseh and the War of 1812

"I have the honor to enclose you a return of the killed and wounded, together with a statement of the relative force of the squadrons. The Captain and First Lieutenant of the "QUEEN CHARLOTTE" and, the First Lieutenant of the "DETROIT" were killed, Captain Barclay, senior officer and commander of the "LADY PREVOST," severely wounded, the Commanders of the "HUNTER" and the "CHIPPEWA" slightly wounded. Their loss in killed and wounded, I have not been able to ascertain; it must, however, have been very great.

"I have caused the prisoners taken on the 10th inst. to be landed at Sandusky; and have requested Gen. Harrison to have them marched to Chillicothe, and there to wait, until your pleasure shall be known respecting them.

"The "ST. LAWRENCE" has been so entirely cut up, it is absolutely necessary that she go into a safe harbour; I have therefore directed Lieut. Yarnell to proceed to Erie in her with the wounded of the fleet; and dismantle and get her over the bar as soon as possible.

"The two ships, in a heavy sea, this day at anchor, lost their masts, being much injured in the action. I shall haul them into the inner

bay, at this place, and moor them for the present. The "DETROIT" is a remarkably fine ship; and is very strongly built; the "QUEEN CHARLOTTE" is a much superior vessel to what has been represented; the "LADY PREVOST" is a fine large schooner.

"I also beg your instructions respecting the wounded; I am satisfied, sir, that whatever steps I might take, governed by humanity, would meet your approbation; under this impression, I have taken upon myself to promise Captain Barclay, who is very dangerously wounded, that he shall be landed as near Lake Ontario as possible; and I have no doubt you would allow me to parole him; he is under the impression that nothing but leaving this part of the country will save his life. There is also a number of Canadians among the prisoners — many who have families.

I have the honor, etc.,
O. H. Perry.

It will be noted that the tide of battle at first went against the American fleet, largely because the British long range guns were effective before Perry could bring all of his vessels into close action and that a timely freshening of the wind altered the situation. It has been suggested that Captain

Elliott of the "NIAGARA," a relative of Colonel Matthew Elliott of the British forces, may not have been too eager to enter the fray. However, Commodore Perry speaks of Captain Elliott in such complimentary terms, that obviously no suspicion was attached to his conduct.

While perhaps the foregoing account of the victory at Put-in-Bay does not properly belong in this narrative, yet the results of the battle were of utmost importance in determining the outcome of the conflict in the northwest. The British fleet, with its long range guns, would no longer oppose the American advance and now there were over one hundred vessels, large and small, available for the transportation of Harrison's troops, ammunition and supplies. Commodore Perry's memorable dispatch of September 10th: "We have met the enemy and they are ours . . .", was received by General Harrison at Seneca on September 12th.

Harrison's army was supposed to number about seven thousand, but owing to the lack of enthusiasm in recruiting, he had only about twenty-five hundred in his command; there were two brigades under McArthur and Lewis Cass

with light dragoons under Lieutenant Colonel Ball. As usual, Harrison had to depend upon Kentucky for a large part of its strength. Three thousand volunteers had been obtained from the state, led by Governor Shelby himself. Richard M. Johnson with thousand mounted men, proved to be a large factor in Harrison's army. Johnson and his men moved forward by land toward Detroit while Harrison's main army embarked on September 20th and due time was landed on Michoud Island in Lake Erie.

(To be Continued)

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Indians Claim Promise Broken

(Submitted by Big White Owl, Eastern Associate Editor)

A fierce-looking Indian warrior wearing war paint, with poised axe kneels on the lawn of a Scarboro motel on Kingston Rd., symbolizing the Indian hatred for those who would desecrate their ancestral graves.

The Indian, made of white pine, was named Thonya-Donh Essah-Donyoh (He Who Guards the Graves) by Six Nation Indian chiefs in a ceremony at the motel recently. The Indians said the warrior was powerless without a name.

John A. Serres, motel manager, said the warrior threatens anyone disturbing the ancient Iroquois bones buried on Tabor's Hill, at Lawrence Ave. E. and Bellamy Rd. The menacing figure kneels a quarter mile from the burial pit, discovered last August.

Six Nation Indians are angry at what they call a broken promise. Mr. Serres said. In October, at the Feast of the Dead reburial ceremony chiefs from the Six Nations Indian Ohsweken reserve near Brantford, burned sacred tobacco, asking the dead spirits not to harm the white people for disturbing their sleep.

In prayer, the Indians told the spirits white men were friends and promised to create a park around their grave to protect their sleep. "Now they will be hemmed in by backyards, clotheslines and gas stations," Mr. Serres said.

A proposed 20-acre park, housing an Indian village and providing maintenance of the burial pit was rejected last year. A three-and-a-half acre park with a cairn marking the site is now planned.

A parkland contribution from the subdivider who owns the land and two more acres the provincial government purchased for the site will make up the park in the midst of an approved subdivision.

"Indian descendants of those buried on the hill claim they have no occult powers to prevent spirits from taking vengeance on those who blocked the promise to develop the park or those who unwittingly take up residence there," Mr. Serres said.

Indians also charge that workmen engaged in preliminary grading for the new subdivision have uncovered bones and do not rebury them. A bulldozer grading the hill originally uncovered the burial mound.

Former Scarboro Reeve Gus Harris and his secretary, Jim Neville, who were instrumental in arranging the Feast of the Dead ceremony that attracted thousands of spectators, may be harmed by the spirits, Indians warned.

They are concerned because the men befriended them and were adopted into Indian tribes as honorary chiefs.

Mr. Serres said, "The warrior

will not remove his war paint until the burial mound is developed into at least an eight-acre park to assure the eternal slumber of the dead."

Carved in Quebec, the figure was placed at the motel May 8, together with a kettle, stirring paddle and cooking rack supplied by Six Nation Indians.

"Scarboro had a chance to attract international interest to the township, quite plainly — they

muffed it. If they had only had the wisdom to develop the park and Indian village, thousands of tourists would have come to visit and ask questions on Indian lore, who will see a cairn and plaque?" Mr. Serres asked.

A teepee, covered with symbols of different clans, painted by Mr. Serres, stands near the warrior. It was erected during the Feast of the Dead three-day ceremony.

—Globe and Mail



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Eastern Associate Editor,
The Native Voice

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Termination or Extermination

(Continued from Page 5)

fical interest. These things are of great interest to the tribe. Several questions that I asked received no answer — why? Was it because our visitors were afraid to tell the truth?

In regard to the certificates of beneficial interest, this is what I had to say:

In view of what happened to the \$1500 payment we received a few years ago, I believe the certificates of beneficial interest or such deed to shares in tribal property should be held in trust till the individual reaches the age of majority, whether it be 18 or 21 — how else will these minors or indigents have anything when they do reach their majority? Ordinary guardianship, such as is being used today is not the answer here. If the present method is used, there will be nothing left for these people.

What dates will be the deciding factor on this land division in re-

gard to ownership of property? How will you determine the owners of such property? What about taxation on this land or share of tribal holdings? What effect will

this taxation have on those who have never paid taxes? What will it mean when overdue taxes swallow their land and properties?

Taxation to those unaware of its enormity will seem like the whale who swallowed Jonah — will Biblical history be re-enacted in this way? The way to avoid this,

is a knowledge of taxation which the Indian definitely does not possess; therefore he will be an easy victim for the whale of taxation.
(To be Continued)

Messages from Masset

CARDS OF THANKS

To all our loving friends and relatives who by their sympathy and floral tributes have lightened our sorrow during this trying time, we send our heartfelt thanks. We will always cherish the respect and honor shown to our dear departed one.

We specially wish to thank all the dear friends and relatives of Skidegate Mission, also Mrs. Dan Helmer of Queen Charlotte City, for their loving care and kindness.

—Mr. and Mrs. Joe Wier and family, Masset, B.C.

In loving memory of our dear

teacher, Miss Ruby Wier, Native of Masset Village.

*The blow was great, the shock severe,
We little thought her death so near;
Only those who have lost can tell
The sorrow of parting without farewell.*

—Fondest memories, pupils of Masset Day School.

In loving memory of sister Ruby Wier.

*However long our lives may last,
Whatever lands we view,
Whatever joys or griefs be ours,
We will always think of you.*

—Ever remembered by members of Masset Br., Native Sisterhood.

Speedy Recovery, Mrs. Ted Davis

The staff of The Native Voice is very sorry to hear that Mrs. Ted Davis, wife of Col. Ted Davis (Silent Dawn) suffered injuries in a motor car accident near the family home in Long Beach, California.

It was a bad smashup and reports reaching The Native Voice indicate Mrs. Davis is expected to be confined to the hospital for some time.

The Native Voice expresses its sincere regret at the misfortune suffered by Col. and Mrs. Ted Davis and extends to Mrs. Davis best wishes for a speedy and complete recovery.

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